Vol. 104, No. 25 Thursday, June 18, 1942

June 18
1942

Millennial Star

POETRY

A FABLE.

Some cawing Crows, a hooting Owl,
A Hawk, a Canary, and old Marsh Fowl,
One day all met together,
To hold a caucus and settle the fate
Of a certain bird (without a mate),
A bird of another feather.

"My friends," said the Owl, with a look most wise
"The Eagle is soaring too near the skies,
In a way that is quite improper;
Yet the world is praising her, so I'm told,
And I think her actions have grown so bold
That some of us ought to stop her."

"I have heard it said," quoth Hawk, with a sigh,
"That young Lambs died at the glance of her eye,
And I wholly scorn and despise her.
This and more, I am told they say—
And I think that the only proper way
Is never to recognise her."

"I am quite convinced," said Crow, with a caw,
That the Eagle minds no moral law.
She's a most unruly creature."
"She's an ugly thing," piped Canary bird;
"Some call her handsome—it's so absurd—
She hasn't a decent feature."

Then the old Marsh Hen went hopping about,
She said she was sure—she hadn't a doubt—
Of the truth of each bird's story:
And said it was a duty to stop her flight,
To pull her down from her lofty height,
And take the gilt from her glory.

But, lo! from a peak on the mountain grand
That looks out over the smiling land
And over the mighty ocean,
The Eagle is spreading her splendid wings—
She rises, rises, and upward swings,
With a slow, majestic motion.

Up in the blue of God's own skies,
With a cry of rapture, away she flies,
Close to the Great Eternal:
She sweeps the world with her piercing sight—
Her soul is filled with the infinite
And the joy of things supernal.

Thus rise forever the chosen of God,
The genius—crowned or the power-shod,
Over the dust-world sailing;
And back, like splinters blown by the winds,
Must fall the missiles of silly minds,
Useless and unavailing.

—Ella Wheeler Wilcox.

THOUGHT FOR THE WEEK:

If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should not grow old.

—James A. Garfield.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 104, No. 25 Thursday, June 18, 1942 Price 2½d.

The "Millennial Star" is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 6d. for three months; 5s. for six months; 7s. 6d. for nine months; and 10s. per year.

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My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion, and he that will not bear chastisement, is not worthy of my kingdom."—Doctrine and Covenants 136: 31.

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A GREAT DEAL OF THE JOY OF LIFE CONSISTS IN DOING PERFECTLY, OR AT LEAST TO THE BEST OF ONE'S ABILITY, EVERYTHING WHICH HE ATTEMPTS TO DO. THERE IS A SENSE OF SATISFACTION, A PRIDE IN SURVEYING SUCH WORK—A WORK WHICH IS ROUNDED, FULL, EXACT, COMPLETE IN ALL ITS PARTS—WHICH THE SUPERFICIAL MAN, WHO LEAVES HIS WORK IN A SLOVENLY, SLIPSHOD, HALF-FINISHED CONDITION, CAN NEVER KNOW. IT IS THIS CONSCIENTIOUS COMPLETENESS WHICH TURNS WORK INTO ART. THE SMALLEST THING, WELL DONE, BECOMES ARTISTIC.

—William Matthews.

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THIS WEEK'S COVER.

A beautiful etching by Henry Raynor, well known etching artist and pupil of the late Sickert.

"To use the gifts Thou gavest me
While yet the day is mine."

Excerpts From The Message Of The First Presidency

DELIVERED AT THE 112th ANNUAL CONFERENCE, APRIL 6th, 1942.

(Continued from previous issue)

SENDING OF MISSIONARIES.

IT **is our duty,** Divinely imposed, to continue urgently and militantly to carry forward our Missionary work. We must continue to call Missionaries and send them out to preach the Gospel, which was never more needed than now, which is the only remedy for the tragic ills that now afflict the world, and which alone can bring peace and brotherly love back amongst the peoples of the earth. We must continue to call to Missionary work those who seem best able to perform it in these troublous aud difficult days. Our duty under Divine command imperatively demands this. We shall not knowingly call anyone for the purpose of having him evade military service, nor for the purpose of interferring with or hampering that service in any way, nor of putting any impediment in the way of government. These would be unworthy motives for a Missionary life. Our people have furnished and we expect them to continue to furnish their full quota for those purposes, but we see no alternative, until new rules are made by the government, but to continue to call the best and most effective men into Missionary work, if they are available therefore.

Having in mind that the world-wide disaster in material and spiritual matters has brought vital and difficult problems to the nations because of the need of manpower for the armed forces and defence works, and to the Church because of the imperative need it brings to us to employ in our Missionary work the experience, testimony and faith possessed by our more mature brethren, we have instructed our Bishops, Presidents of Branches, and Presidents of Missions, to continue until further notice their recommendations of brethren for Missionary service in the Field, to those who on March 23rd, 1942, were seventies or high priests. Furthermore, in recommending these brethren, none but those who are and have been living worthily, should be chosen; and as to these, they should choose those only who have not received their notice of induction, who are not likely to receive it within a short time, and who have a real desire to do Missionary work.

To preach the Gospel, under ordination from the Priesthood of God, is a great privilege, to be enjoyed by those only who are thoroughly qualified and who are and have been strictly living the commandments and attending to their Church duties. Every Bishop will carefully examine everyone whom he considers for a Mission, to be sure he meets these requirements. No lukewarm or unworthy person should be recommended. The Bishop must not in any way play favourites, thus avoiding giving just ground among the people of his Ward for that unworthy, unrighteous thought, sometimes voiced by those whose sons have gone into the service, that because their

sons have gone into the army, every other parent's son should go into the army, and that none should be sent on Missions. This feeling has behind it thoughts that do not comport with the teachings of our Heavenly Father.

CHURCH AND STATE.

The Church stands for the separation of Church and State. The Church has no civil political functions. As the Church may not assume the functions of the State, so the State may not assume the functions of the Church. The Church is responsible for and must carry on the work of the Lord, directing the conduct of its members, one towards the other, as followers of the lowly Christ, not forgetting the humble, the poor and needy, and those in distress, leading them all to righteous living and a spiritual life that shall bring them to salvation, exaltation, and eternal progression in wisdom, knowledge, understanding and power.

Today, more than ever before in the history of the Church, we must bring the full force of the righteous living of our people and the full influence of the spiritual power and responsibility of the Holy Priesthood, to combat the evil forces which Satan has let loose among the peoples of the earth. We are in the midst of a desperate struggle between Truth and Error, and Truth will finally prevail.

The State is responsible for the civil control of its citizens or subjects, for their political welfare, and for the carrying forward of political policies, domestic and foreign, of the body politic. For these policies, their success or failure, the State is alone responsible, and it must carry their burdens. All these matters involve and directly affect Church members because they are part of the body politic, and members must give allegiance to their sovereign and render it loyal service when called thereto. But the Church, itself, as such, has no responsibility for these policies, as to which it has no means of doing more than urging its members fully to render that loyalty to their country and to free institutions which the loftiest patriotism calls for.

Nevertheless, as a correlative of the principle of separation of the Church and State, themselves, there is an obligation running from every citizen or subject to the State. This obligation is voiced in that Article of Faith which declares:

"We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honouring and sustaining the law."

For a hundred years the Church has been guided by the following principles:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if republic, or the will of the sovereign.

"We believe that religion is instituted of God; and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to mind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honoured in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker. . . .

"We believe . . . that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men ,by the laws of that government in which the offence is committed."—Doctrine and Covenants 134: 1-6, 8.

(To be continued)

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Missionary Movements

TRANSFER.

Elder Geo. A. H. Evans has been transferred from the Norwich District to the Mission Office.

RELEASE.

Sister Violet M. Coleby was honourably released on April 3rd, and returned to her home in the Norwich District. She laboured in the Newcastle District for the whole of her Mission.

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On Sunday, June 7th, during the Bristol District Conference, a new Branch was organised in Weston-super-Mare, with Elder Frank N. Armstrong as Branch President, and his son, Desmond R. Armstrong, as Second Counsellor.

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PERSONAL.

RUDD—A daughter was born to Sister Nellie and President Thomas Rudd of the Gravesend Branch on Thursday, May 14th.

Our Missionaries' Page

INACTIVE SAINTS (review of the weekly reports). Most of our members who do not attend the Church now, do assert that they have the testimony of the Gospel and that they shall never deny it. What is the cause of their absence from the meetings? Invariably some slight misunderstanding. **Brigham Young says: "Men and women, for slight causes, make shipwreck of their faith, losing the Spirit of the Gospel and the object for which they have left their homes and friends."**

The day is not far distant when the Lord shall call His Saints from the four corners of the earth to gather to Zion.

British Saints shall go to Zion for safety and there prepare to meet the Lord at His Second Coming. That day is near.

Our British Missionaries are urged to take this message to the homes of our members who have strayed away and warn them that they may not be able to gather to Zion unless they remember the Lord today and live the principles of the Gospel fully and faithfully.

Let every Missionary make it his or her duty to bring back to the Branch at least one family. In the day of judgment, a family thus rescued will realize the love, the sacrifice, and the service rendered to them by a Missionary today, who will be the "Saviour on Mount Zion" to that family.

COMPARATIVE MONTHLY REPORT OF FULL TIME MISSIONARIES FOR APRIL, 1942.

A—Tracting hours; B—"Stars" sold; C—Pamphlets sold.

	A	B	C		A	B	C
Emily G. Astin ..	30	97	3	Olga E. Emery ..	26	35	—
Lucy Ripley ..	37	115	26	V. G. Thomas ..	27	22	4
Wm. Buchanan	40	97	489	Sylvester Dale ..	42	86	27
L. T. Moore ..	40	58	333	George Evans ..	33	103	—
L. S. Burton ..	34	52	27	Rose E. Fletcher	27	20	15
Hazel Sands ..	34	115	11	Joyce McCormick	27	5	19
Delia Bedford ..	49	105	—	†Julia Walton ..	4	1	1
*Grace E. Gent ..	15	10	—	†Winifred Moore	4	6	—
Phyllis Clayton ..	20	—	—	A. Anastasiou, Jnr.	50	101	—
Doreen Moorhead	20	—	—	A. H. Willmott ..	52	76	8
Melvin Dunn ..	6	—	—	Eva Williams ..	28	34	—
A. J. Fisher ..	4	—	—				
Alvin Gittins ..	4	—	—				
Harry Dyson ..	4	—	—				

*—Two weeks only; †—One week only.

Report from the Field:

"Visited Mr. and Mrs. Finnis, obtained permission to hold Relief Society meetings in their home. Mrs. Finnis promised to attend Relief Society meetings; two books loaned them."—Victor L. Palmer, Gravesend

". . . O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day."—Doctrine and Covenants 4: 2.

—A. K. A.

Bristol District Annual Conference

Held Saturday and Sunday, June 6th and 7th.

At our Church Hall, Zion Road, Bristol.

The Saturday programme began at 6.45 p.m., conducted by District President Wm. C. McCormick. Sister Hilda Woodford presented a programme of Tabernacle Choir and Organ records, and two slide films—"In the Top of the Mountains" and "Historic Highlights of Mormonism." Sister Julia Walton assisted in reading the scripts. The programme continued with the presentation of a dramatized version of "The Fulness of Times." Those present were deeply impressed with the excellent recordings. The programme concluded at 8.30 p.m., being attended by 33 people. On Sunday night, after the final session, records were again presented in the home of President McCormick, with the attendance of 14 members who were keenly desirous of hearing them again.

The Sunday Conference began with a testimony meeting at 10.0 a.m., conducted by the District President. After the opening exercises and the Sacrament, ten members bore very touching and inspiring testimonies. Attendance 22.

The first general session began at 11.0 a.m., conducted by Elder Wesley G. Bowen, Second Counsellor in the District Presidency, who introduced the theme of the Conference—"Pre-existent, Present and Future Life," and gave a 15 minute discourse on the subject of Pre-existence. Lady Missionary Sister Winifred Moore addressed the congregation on the same subject, and very ably presented, especially for the benefit of the children, Biblical evidences of our pre-existence and the importance of our first estate. Mission President A. K. Anastasiou was the final speaker of the morning session. He spoke on the theme of the Conference, dwelling on the spiritual creation and the eternal plan foreordained in the Kingdom of Heaven; our relationship to God and the lineal descent from the Patriarchs and Prophets of old. He spoke upon the second estate, an immortal life, and urged the congregation to prepare for the third and final estate of our eternal existence. A point of interest which was received with gladness and joy was his reference to the proposed chartering of a boat after the war to give the British Saints an opportunity to go to Zion for Temple work. The addresses were interspersed with hymns. Attendance 29.

Refreshments were provided by the efforts of the Relief Society Sisters for the visiting authorities.

At 1.30 p.m. the Mission President met with the District and Branch Presidencies to discuss the Mission Progress Programme. The minutes of the last District Conference were reviewed and counsel and advice given for the upbuilding and development of the Branches in the Bristol District. From the reports received, evidence was obtained of the satisfactory condition prevailing in most of the Branches. Small attendances and lack of Auxiliaries is attributed to our members being engaged on war work for long hours.

The second session convened at 2.30 p.m., conducted by Elder Charles Garradley-Armstrong, First Counsellor in the District Presidency. After the opening exercises, the General, Mission and District Authorities were sustained by a unanimous vote. Lady Missionary Sister Julia Walton addressed the congregation on the subject of the Conference, dealing with the "Present Life." Her clear enunciation and able command of the subject impressed everyone very much. Lady Missionary Sister Hilda M. Woodford, representing the Mission Genealogical Board, addressed the congregation on the subject of Genealogy, and urged everyone to prepare for the day when we may personally undertake Temple work in Zion. District President Wm. C. McCormick was the final speaker of the second session and delivered a very encouraging and able address, urging the Saints in unmistakable terms to live obediently to the saving principles of the Gospel and merit the reward and blessings which await them. The meeting then separated into two groups—Priesthood and Ladies—under the direction of President and Sister Anastasiou respectively. The Priesthood section discussed doctrinal matters, problems of Church Government and conditions of various Branches in the Bristol District. Again counsel

and encouragement was given by the Mission President to build up the faith of the Saints and set an example before the Sisters. The Aaronic Priesthood were encouraged to honour their calling, which was just as important as the Higher Priesthood in the Church. The example was cited of the Lord choosing Aaron and his sons to minister in the camp of Israel and all other tribes called upon to mobilize for defence. In the ladies' group Hanham and Bristol Relief Societies reported their progress. Sister Margerie McCormick, a member of the British Mission Relief Society Board, spoke on progress and the need to work on all lines of Relief Society work and not to neglect one line of work to do another. Sister Marie W. Anastasiou, President of the British Mission Relief Society, spoke on the Dues and the importance of paying them. She expressed her regret for the departure of Sister Millard for Kidderminster. She encouraged the Sisters to support their husbands who hold the Priesthood to build up the Relief Society work and be a support to the Branches. The total attendance of the two groups was 42.

The final session convened at 5.30 p.m., conducted by District President Wm. C. McCormick. Following the preliminary exercises, Sister Winifred Moore was set apart by the Mission President as a member of the British Mission Genealogical Board. The first speaker of the final session was District President Wm. C. McCormick, who spoke briefly on the theme of the Conference, elucidating various latter-day Revelations, which were received with great attention. Hanham Branch Choir then rendered "O Star Divine! When Dusk Lies on the Land." Sister Marie W. Anastasiou addressed the congregation on the subject of the womanhood of the Church and the accomplishments of the Relief Society within the last hundred years. She looked upon the Priesthood as the Father, and the Relief Society as the Mother, of the Church, and encouraged the Sisters to help build up their own faith and develop the work of the Relief Society in the British Mission. President A. K. Anastasiou was the concluding speaker at the Bristol Conference. He addressed a gathering of over 70 people, explaining the first, second and final eternal estate of man. The whole eternal plan of creation was expounded in the midst of the outpouring of the spirit of God in great abundance.

Immediately after the final session a Sister was administered to in the presence of the whole congregation, supported by their faith and spirit.

Three young people, members of the Bristol and Hanham Branches, expressed their wish to go on full time Missions. Two will be coming very shortly.

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Following the Sheffield District Conference, we received the following.

"How I enjoyed the Conference, words cannot describe! It was worth the effort and the sacrifice I made to get there. I came away uplifted and more determined to hold to the 'iron rod' and, with my Heavenly Father's help, to go onward on the uphill road," wrote a Sister from Doncaster.

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LIVERPOOL DISTRICT CONFERENCE SCHEDULED.

Liverpool District Conference will be held at the **L.D.S. Hall, 44 Avenham Street, off Fishergate, Preston Lancashire,** on Saturday and Sunday, June 27th and 28th.

Saturday programme: 5.30 p.m., Special Meeting with District and Branch Presidencies; 6.45 p.m. to 8.30 p.m., Tabernacle Organ and Choir Records; 1-act play, "Conversion"; dramatic reproduction on records, "The Fulness of Times"; Sister H. Woodford on Genealogical problems; social contact, etc.

Sunday programme: 10 a.m., Testimony-Sacrament Meeting, 11 a.m., 1st session, with an half-hour programme presented by Sunday School children; 2.30 p.m., 2nd session; 3.45 p.m., separate sessions for Priesthood and Ladies; 6 p.m., the final session.

The Latter-Day Saints' "Millennial Star"

THURSDAY, JUNE 18, 1942

EDITORIAL

British Saints Prepare !

THE message of the First Presidency reported in the last as well as in this issue of the "Millennial Star," should be read very carefully, and prayerfully pondered over by the Saints in the British Isles. The witness and the testimonies of the prophets of God speaking with authority and power of Heaven is the most treasured possession of the Saints.

"We solemnly declare that in these the latter days, God has again spoken from the Heavens through His chosen Prophet, Joseph Smith; that the Lord has, through that same Prophet, again revealed in its fulness His Gospel—the Plan of Life and Salvation; and that all rights, powers, keys and functions appertaining to that Priesthood as so restored are now vested in and exercised by the Church and inspired Leadership of His Church—The Church of Jesus Christ of Latter-day Saints."

It is not desired in the least to paraphrase the message of the First Presidency, but to endorse wholeheartedly the timely counsel, advice and direction—every word of it, as reported.

While we envisage the glorious future of this Church and her people, while we contemplate our own individual salvation and exalted statehood, let us clearly and sensibly consider the conditions and requirements upon which we can secure the reward, honour and glory of our Eternal God.

Message to the Parents.—"We urge all parents to guard with zealous care the health of their children. Feed them simple, good, wholesome food that will nourish and make them strong. See that they have plenty of rest and sleep. Avoid late hours. **Teach them strictly to observe the Word of Wisdom, which is God's Law of Health. You parents observe these rules yourselves, and keep the other commandments of the Lord."** All those who remember to do this shall escape the hand of death when is shall sweep the earth and claim many souls.

Message to the Youth.—"To the youth of the Church we repeat all the foregoing advice, but above all we plead with you to live clean, for the unclean life leads only to suffering, misery and woe physically—and spiritually it is the path to destruction. **Better dead clean, than alive, unclean.**

"Times approach when we shall need all the health, strength and spiritual power we can get to bear afflictions that will come upon us."

Prophetic utterance, a warning to you, which will soon come to pass.

Welfare Work.—"In the day of plenty prepare for the day of scarcity. Officials now warn us and warn again that scant

days are coming. Let every Latter-day Saint that has land, produce some valuable essential foodstuffs thereon and then preserve it." The British Saints should endeavour to obtain plots of land and cultivate it carefully and profitably. It is advisable that two or three families combine together in working one or two plots. We hope that every Branch Presidency and members will take this project to heart.

The Saints of the British Mission are counselled to live near the Branches of their membership and not scatter far and wide and thereby deny themselves the opportunity to worship as a body. **Consideration shuld now be given to have a Store House in each Branch of the Mission for the days when it may be needed to sustain the life of the Saints.** The Welfare Plan in Zion has assumed tremendous proportions. There is reason for it. The plan is applicable here as well. May we repeat: **Let the Saints make arrangements to move their homes nearer to our Churches and stand united to face with courage and faith that which is about to come in the affairs of this and other lands.**

We urge every Church member to have a year's supply of essential foodstuffs. It should, as far as possible, be produced by every householder and be preserved by him. This year promises to be abundant in crops. The Lord is blessing this nation and her people. Let us be wise and not waste the produce. The Lord looks with disfavour upon waste. The Lord is doing His part; He expects us to do ours.

The Mission of the Church.—The Lord has established His Church, in these latter days, that men might be called to repentance, to the salvation and the exaltation of their souls. The British Mission is called upon to maintain and build up the Branches of the Church is this land. Every faithful Latter-day Saint is urged to do his or her part and count not the time nor the means to the end that each Branch, each District, may be faithfully taken care of.

Sending of Missionaries.—It is our duty, divinely imposed, to continue urgently and militantly to carry forward our Missionary work. We must continue to call Missionaries and send them out to preach the Gospel, which was never more needed than now, which is the only remedy for the tragic ills that now afflict the world, and which alone can bring peace and brotherly love amongst the peoples of the earth.

The life of the British Mission and its development is inseparably connected with the work of our full and part time Missionaries. To them we appeal to redouble their efforts.

The theocratic government of the Church is all sufficient to save man in his mortal probation and prepare him for his future exalted state. Therefore, let us work diligently in our Church. This will bring peace everlasting and the crown of glory to those who today labour with all their heart, might, mind and strength, for, as the Lord said, "The field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not but bringeth salvation to his soul."

—PRESIDENT A. K. ANASTASIOU.

AUXILIARY SECTION

PRIESTHOOD

Under the Direction of the Mission Presidency

MELCHIZEDEK PRIESTHOOD—ORIGIN OF THE NAME.

There are, in the Church, two Priesthoods, namely the Melchizedek and the Aaronic, including the Levitical Priesthood. Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great High Priest who received the High Priesthood, "through the lineage of his fathers even until Noah." He was the King of Salem; he met Abraham as the latter was returning from the victorious pursuit of the tribes who had taken captive Lot, Abraham's brother's son. Before his day, it was called the Holy Priesthood after the Order of the Son of God. But out of respect or reverence for the name of the Supreme Being, to avoid the too frequent repetition of His name, they, the Church, in ancient days, called that Priesthood after Melchizedek, or the Melchizedek Priesthood. All other authorities and offices in the Church are appendanges to this Priesthood, but there are two divisions or grand heads, one is the Melchizedek Priesthood, and the other is the Aaronic or Levitical Priesthood.—Doctrine and Covenants 107: 1-6.

MELCHIZEDEK PRIESTHOOD OUTLINE OF STUDY.

FOR JULY, 1942.

Text: PRIESTHOOD AND CHURCH GOVERNMENT.

The following outlines indicate what material should be studied each week during the month of July. Note: Only three lessons are given each month. Class leaders should present the text covered by these lessons at the MONTHLY UNION MEETINGS ON THE LAST SATURDAY OF EACH MONTH.

Lesson XIX.	Seventies	(Chap. 10, pp. 115-121).
Lesson XX.	High Priests.	(Chap. 10, pp. 121-126).
Lesson XXI.	Patriarchs and Apostles	(Chap. 10, pp. 127-131).

THE AARONIC PRIESTHOOD.

BRANCH TEACHERS' MESSAGE FOR JULY, 1942.

"MEN ARE THAT THEY MIGHT HAVE JOY."

The Prophet Lehi, shortly before his death, called his sons around him and spoke to them concerning things worth while. He concluded his parting message with the words, "Men are that they might have joy."—II Nephi 2: 25.

The revelation of this glorious truth placed greater emphasis upon the significance and desirability of real joy. Life, to be really worth while, must be full of joy, disassociated from the ruinous worldly pleasures.

Sober reflection upon the message and the circumstances under which it was given would discount any idea that the Prophet of God in his dying words would suggest to his sons that they associate frivolous pleasures with the transcendent joy of righteous conduct.

It is safe to assume that Jesus had more real joy during His life than any other person who ever lived. His joy was born of the consecration of life's golden hours to the blessing of mankind, both here and hereafter. Would a lust for dissipated pleasures have sent Him to death by crucifixion with joy in His heart?

Had the Prophet Joseph Smith chosen sensual pleasures in preference to the joy of keeping the commandments of God, he would never have suffered a Martyr's death. The Gospel of Jesus Christ would not have been retsored to such an individual.

As the Saints trudged across the desert wastes they sang "No toil nor labour fear, but with joy went your way." Joy to them was freedom from oppression and the privilege of worshipping God as they were commanded, serving their fellow men in righteousness.

Truly, "Men are that they might have joy." If the joys and pleasures of this life are such as will enrich the soul, enoble the mind, and keep us ever in the way of life, we shall come to know the real and only complete joy—eternal life and exaltation in the Kingdom of God. Latter-day Saints, of all people, should learn to differentiate intelligently between sensual pleasure and the joy of righteous behaviour.

FOR MEN AND BOYS OF THE CHURCH.

To be fit spiritually, you need the exercise of mind, heart and soul. What are the exercises? (1) Prayer night and morning. (2) Keep the Sabbath day holy—it is the Lord's day. (3) Attend the Sacrament and other meetings and renew your covenant with the Lord through partaking worthily of the sacred emblems. (4) Keep the Word of Wisdom. (5) Uphold and obey those in authority. (6) Pay honest tithing; remember the fast day and the poor with your fast offerings.

To be fit physically, you need the exercise of your body. For an effective work-out, see the "Star" of May 21st. Detach the four pages of Gene Tunney's prescription and stick to it for 60 days as faithfully as you would to the principles of the Gospel.

FAITH WITHOUT WORKS IS DEAD.

If you neglect the 6 points of spiritual health your faith will die.

If you neglect the 6 points of physical fitness your body will die prematurely too. —A. K. A.

RELIEF SOCIETY

Dear Sisters,

The Mission Relief Society Board desire to express their wish that all the Relief Society organizations in the British Mission continue to function during the Summer months without interruption as far as possible. By way of diversion, we suggest that preliminary programmes consisting of music, solos, short plays, readings, etc., be assigned to various Sisters well ahead.

It is still possible, with little arrangement and effort, to hold Summer parties to which all the Branch members should be invited. "MAN IS THAT HE MIGHT HAVE JOY." In these days of stress and strain, let us bring joy and happiness to those who need change and recreation. Every Relief Society should be able to provide this need.

RELIEF SOCIETY IS THE MOTHER OF THE CHURCH—THE PRIESTHOOD IS THE FATHER.

WE NEED A NEW SLOGAN. PLEASE SEND YOUR CONTRIBUTION.

—M. W. A.

GENEALOGY

POINT NO. 3 IN THE 10 POINT 1942 GENEALOGICAL PROJECT.

A leader is one who prepares the way or goes ahead, therefore a leader in any work must be one who is actually going ahead and paving the way for others to follow. The Saviour in His ministry did not so much use the expression "Go thou and do this or that" as the saying "Come, follow me." It is our desire that every leader in the Branches and Districts throughout the British Isles can stand up and say, in the words of the Master with regard to this Genealogical work, "Come, follow me."

It seems logical that a man who does not live the Law of Tithing or obey the Word of Wisdom, cannot stand up in a Branch and with authority call upon the members to obey this great principle. In the same way, how can it be that a man, a Branch President, or a District President, or a member of the Presidency can introduce to his flock this great and wonderful work for the dead and yet leave his own work undone. **OUR THIRD POINT, THEN, IN THE GENEALOGICAL PROJECT, IS THAT ALL LEADERS IN BRANCH AND DISTRICT DO THEIR OWN PERSONAL WORK.** There never was a time, as far as we are aware, when the Saints in the Mission were better off financially than at present. Although time is not always available to do this work, nevertheless, most of the Saints have means to employ someone else to do it. To this end, therefore, we have arranged with several of the Sisters in the London District to undertake research work in the Census Office and in Somerset House. This means that a Brother or Sister, though engaged in war work on long hours, can have someone do the work for them accurately and reasonably. District Presidents, if you really want to see this work flourish and develop in your District, and bring with it as one of its blessings a great surge upwards in spirituality among your flock, call upon all the members who are in charge of the Branches under your care and urge and inspire them to undertake this great work personally. Branch Presidents, if you wish to see the Saints attend the Sacrament meeting with smiling faces; if you wish that Gossip could be abolished, that the Saints would be more kindly toward each other, help them to become engaged in this most spiritual of all work, that of Salvation for their Dead, but remember to lead the way first yourself by doing your own work.

Can we look forward to every member of the District and Branch Presidencies throughout the Mission allowing their own dead kindred their God given right of accepting the Gospel, by giving them a few hours time and a little money, so that they may have the privilege of working out their own Salvation. Remember, every name on a Temple Sheet allows another person to be a soldier for Christ in that Unseen World where the battle with error is just as real as the one being staged at present on this earth.

All letters re this personal research should be sent to 149 Nightingale Lane, Balham, London, S.W.12, c/o The British Mission Genealogical Dept., where an estimate of the cost of the work will be sent and you can depend upon prompt and accurate information.

SUNDAY SCHOOL

PRELUDE:

First line, Song No. 155, Deseret Sunday School Songs.

SACRAMENT GEM, JULY:

Purify our hearts, our Saviour,
Let us go not far astray,
That we may be counted worthy,
Of Thy Spirit day by day.

POSTLUDE:

Last line same as song.

THE ORDER OF EXERCISES.

If the best results are to be secured, the Order of Exercises is very important. The recommended procedure represents the experience of almost a century. Obviously the Church desires uniformity in the Exercises, regardless of where the Sunday Schools are located.

Therefore, this plan, as given by the General Sunday School Board, Salt Lake City, has been copied to be used by all Sunday Schools throughout the British Mission.

Preliminary devotional music	3-5 minutes.
Announcements	4 „
Opening Song	4 „
Prayer	2 „
Sacramental Song Preliminary Sacramental Service: Prelude, gem, postlude Administration of Sacrament	15 „
Two-and-one-half-minute talks	5 „
Singing Practice	10 „
Separation of classes to department work Class period	45 „
Reassembly for closing exercises Closing song	5 „
Benediction	

A copy of this Order of Exercises is being sent to each Sunday School, every Missionary, and every District President and Sunday School Supervisor. If the order is pasted inside the cover of the Minute Book, it is then always available for use. Likewise, Missionaries can carry it in their handbook as a help for Sunday Schools which they may visit.

BRITISH MISSION SUNDAY SCHOOL BOARD.

M.I.A.

Hearty congratulations to Sparkbrook Branch, Birmingham District, the winners of the Mission Achievement Contest. It was a pleasure for members of the Mission Board to present to them the splendid embroidered banner to signify their achievement. Details will be published elsewhere in a full report of the Birmingham District Convention. They will retain this banner for one year, when they relinquish it for competition again. **ANY BRANCH WHO WINS THIS AWARD FOR THREE SEASONS CONSECUTIVELY, EARNS THE RIGHT TO KEEP IT IN THEIR POSSESSION FOR GOOD.**

We Appeal to every Branch at this time to either improve their present organisation or, if they have not as yet organised an M.I.A., to do so this Summer. A Summer Programme has been prepared and sent to every Branch in the Mission, and before the end of the month special reports on which Summer Activities can be recorded will be dispatched.

We are anxious to make a return to Church M.I.A. Headquarters which will indicate the condition of M.I.A. here. To do this we shall need a report from every Branch M.I.A. functioning at the present time. Report blanks will be sent to Branches concerned next week. Should any Branch who has an organisation, not receive blanks by **JUNE 20th,** will they kindly inform us immediately and we will send the forms at once. This is important. Please mark well. The report blank has been specially designed to cover either or both organisations. If you have a **CONJOINT M.I.A.**, please mark the sheet conspicuously. **THESE REPORTS MUST BE RETURNED TO US BY JUNE 27th.**

We were pleased and interested to hear that Sparkbrook Branch (again) carried out our suggestion put forward for the special procedure in the Sunday Conjoint Service on May 3rd, viz., A Panel Discussion. They write:

"To us, at least, this idea was in the nature of something revolutionary, but with the co-operation of both our M.I.A.'s we had a very successful and interesting evening—to judge by the attitude of the congregation and their subsequent remarks. . . . The members who took part expressed their enjoyment and hope for more 'panels' in the future."

There will be further opportunities for using this method and we recommend other Branches to try it. It is an excellent method of provoking stimulating thought and is used quite often in Zion.

If any Branches are considering using the script mentioned in the Summer Programme for the dramatic presentation of the Martyrdom during the week ending 27th June, their requests must be placed with us this week-end. **NO REQUESTS RECEIVED LATER THAN 20th JUNE CAN BE MET.**

MEANWHILE—CARRY ON!

LET'S GO TO MUTUAL.

SUNDAY EVENING M.I.A. CONJOINT SERVICE, JULY 5th.

THE ROAD TO HAPPINESS THROUGH TRUE APPRECIATION OF SELF.

Preliminary Instrumental Music

Song service.
Suggestions:
"Put Your Shoulder to the Wheel"; "School Thy Feelings"; "Improve the Shining Moments," "Today While the Sun Shines."

Prayer.

Scripture Reading: (Create appreciative atmosphere with explanation or story).

"For all have not every gift given unto them; for there are many gifts, and every man is given a gift by the Spirit of God."—Doctrine and Covenants 46: 11.

M.I.A. Quartette: "I'll go where you want me to go, Dear Lord."

Address (10 minutes)—"The Worth of the Individual."

(a) We lived before we came to this earth.
The knowledge of our **individual** pre-mortal life brings happiness through spiritual security and encouragement.

(b) Each individual if different.
Each person is a living, vital, one-and-only personality, a great potential power for accomplishment and happiness, with separate abilities and opportnities.

(c) Each of us is important—
1. To our Heavenly Father in working out His plans. He sacrificed His Only Begotten Son for us, individually. If He is mindful of every sparrow—how much more is He mindful of every human life.
2. To ourselves. The greatest measure of our happiness depends upon ourselves, because we have to live with ourselves throughout eternity.
3. To others—our neighbours, family, friends. (I am my brother's keeper.)

M.I.A. Quartette: "Have I Done Any Good in the World Today?"

Address (5 minutes)—"Each Must Work Out His Own Salvations."

(a) Co-operation is important, but individual effort is even more essential.
(b) Our Father's help to us is in this thought:
1. Counsel—Scripture and Church Authorities.
2. Protection—Holy Ghost, Parents, etc.
3. Forgiveness. The priceless, progressive, principle of repentance brings happiness to each of us. It demonstrates the love of God for every human soul—without favour or bias.

Short Stories showing marvellous **individual** services rendered, work accomplished, or blessings received, such as:
1. Individual Missionary experiences.
2. Gifts of language to President Smith or President Cannon in Hawaiian Islands.
3. Individual missions of Church leaders—(President Snow and Church finances, for instance.)

Address (5 minutes)—How Can We Prepare Ourselves for Individual accomplishment?
1. Cultivate a sense of our own mission, and potential worth.
2. Respect own life, opportunities, appearance, point-of-view.
3. Without being eccentric, strive to maintain own integrity and to render individual service.

—All this is a step on the Road to Happiness.

Congregational Singing: "I Stand all amazed at the Love Jesus offers me."

Prayer.

BEEHIVE GIRLS.

TREES.

In the Spring and early Summer, "Trees" are full of new growth, and study of their leaves and flowers can be made most interesting. According to the country in which you are living, so you should choose which trees will make most interesting study.

In Warwickshire I have found many trees which I had not seen before. The following are six trees which I see every day as I go about my daily tasks, and which I find most attractive.

1. **Cytisus Adami.** The name looks very frightening, but the tree itself is very dainty and pretty. I was first attracted to it by its mixture of three types of flowers which it bore this Spring. We gave it the name of "Bird Cherry" tree at first, but we did not feel satisfied with our decision, so we sent a specimen to a Department of Botany in Cardiff. The letter brought the following answer:

"The plant you sent to us with the letter is a type of hybrid known as 'Chimaera." It was first produced by a horticulturist named Adam, in Vitry, near Paris. In 1826 he grafted a bud of Cytisus Purpureus upon Cytisus Laburnum, and the shoot produced had the characters of both plants. Trees formed in this way usually bear three kinds of flowers, the yellow flower of the ordinary Laburnam, purple flowes of the Cytisus Purpureus, and flowers of an intermediate type which are parti-coloured. The name of the tree is Cytisus Adami. For reference, see 'Natural History of Plants," by Kerner and Oliver; Vol. 2, page 570."

2. One cannot talk about trees in Warwickshire without thinking of the many types of Willow tree. First the Almond leaved, or "French Willow," is a small tree that grows about 20 feet high. The leaves are slender and lanced shaped, smooth, green above and glaucous beneath; they grow to two to four inches long. The tree has male and female flowers, the difference being in the male flower which has three stamens. The tree is found growing by river beds and banks of streams.

3. The White Willow. This tree has been so named by the light which is reflected from their silky surface causing a white and silvery appearance to the leaves. The bark is very thick and very deeply fissured. The leaves are from 2 to 3 inches long. The small twigs are found to be olive coloured, but in special varieties they are of a yellow or red colour. The White Willow is found as far north as Sunderland. The Golden Willow is almost identical with the White Willow, the difference being in the colouring.

4. The Crack Willow is one of the most popular Willows. The height of the tree can be from 50 to 70 feet in twenty years. It has smooth and very polished shoots which are tough and pliant. If the branches are struck at the base they break easily, and so get their name of Crack Willow. The leaves are lance shaped and smooth, being about 5 or 6 inches in length. The male and female catkins are borne by different trees. The catkins appear in April or May.

5. The Horse Chestnut Tree is well known for its large stature and beautiful shape. The sticky buds are the cause of much interest to children and are used for decorative purposes when the buds are still closed. The leaves are large and their edges are cut into long pointed fingers. In the Autumn they change to a pale yellow and then to a rich gold and red. The flowers make the tree one of the grandest of flowering trees; they appear as tall white candles in the distance, but when observed closely they are bell shaped, and splashed with red and yellow towards the centre. The tree produces fruit in its 20th year, and the tree lives to be about two hundred years old.

6. The White Beam. Owing to its very local occurrence, the White Beam is one of the less known of our English trees. On exposed mountainous sides, it does not grow more than 4 or 5 feet high, whilst in sheltered areas it grows to be 30 to 40 feet. The bark is smooth. The branches tend to grow upwards. The leaves are broad oval in shape, with the edges coarsely toothed; the upper side is smooth and the lower side is clothed with white cottony down. The white flowers which appear in the month of May or June are only half an inch across. The flowers are succeeded by scarlet fruits. These are commonly known as Chess Apples.

TO ALL BEEHIVE GIRLS:

These short notes on trees are to enable you to write similar articles for your Beehive Books. They are a little general knowledge which is always very interesting to know. For more energetic members, a more detailed account could be written, e.g., The Family of the tree can be ascertained (Willows Salicaceae); the botanical name (Salix.); the medicinal property (an alkaloid salicine); and the history of the tree is often very interesting, e.g., the Horse Chestnut is a native of the mountains of Greece, Bulgaria, Iran and Northern India. It is believed to have been introduced into Britain in the late 16th century. For details of the trees in your own district, first go for a walk and collect the leaves or flowers, and spend a few hours in the library and there search out the answers to your collection. This will make your book more interesting and of greater value to you. The description of the tree can always be illustrated by pressed specimens of the leaves and flowers.

—E. G. REES, Mission Beekeeper.

PRIMARY

OBJECTIVE.

If we are faithful in our duties today, God will bless and help us on the morrow.

THOUGHTS FOR THE TEACHER.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccles. 9: 10.

"He who is false to a present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause."—Beecher.

"All true work is sacred; for in all true work, were it but hand labour, there is something of divineness. Labour wide as the earth has its summit in heaven."—Carlyle.

"Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."—Matthew 25. 21.

MEMORY GEM.

"Let us seek to do our duty,
And thereby show our love.
By helping one another
And serving God above."

STORY. EVERY LITTLE HELPS.

One night when the sun had disappeared and birds had tucked their heads beneath their wings to rest, one of the night birds flew close to an electric light.

"Of what use are you?" asked the bird. "You give so little light compared with the sun."

"I do the best I can," said the light. "Think how dark this corner would be if I were not here! People walking and driving might run into one another, and someone might get hurt."

"That's true," said the bird and away he flew. Then he came near a gaslight, standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the electric light."

"I do the best I can," said the light. "Do you not see that steep bank just beyond? If I were not here someone might fail to see it, and fall."

"That's true," said the bird and away he flew. Soon his sharp eyes spied a lamp in the window.

"Of what use are you?" asked the bird. "You do not give even as much light as the gas light."

"I do the best I can. I am in the window to throw light down the path, that Farmer Brown may see the way when he comes home. I do the best I can."

"That's true," said the bird and away he flew.

But once again his sharp eyes spied a light—a tiny candle light in a nursery window.

"Of what use are you?" asked the bird. "Your light is so small. You do not even give as much light as a lamp."

"I do the best I can," said the candle, "and I can easily be carried from room to room. The good mother uses me when she gives the children a drink of water at night or sees that they are snugly covered up in bed. I do the best I can."

"That's true," said the bird and away he flew, thinking, as he saw the many lights here and there, little and great, "All are helpers."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
122, North Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street.

Blackburn:
4 Heaton Street.
Heaton Chambers,

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
77, Grand Parade
(first door).

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.
20, Northfield Ave.
Hanham.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
Masonic Hall,
South Side,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13. Church St.

Halifax:
13, Byron Street.
Hansen Lane.

Handsworth:
L. D. S. Chapel,
Corner of Booth St.
and Sycamore Rd.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel.
Park Street.

Kingstanding:
(Home Sunday Sch.)
1, Orpington Rd.,

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
61, Gareth Grove,
Bromley, Kent.
58. Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20. Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a. Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel.
Penyard Road

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10. Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8. Southwell Road.

Norwich:
L. D. S. Chapel,
66. Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
Enquire at:—
Pres. Thos. Harris,
19, Cranborne Avenue,
Lipson, Plymouth.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100. Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Sparkbrook:
Council Schools,
(nr. Ladypool Rd.),
Stratford Rd.

Staffordshire:
Washington Bldgs.,
Corner of Queen St.
and Berry St.,

St. Albans:
49, Spencer Street

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18. Tunstall Road.

Vartcg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
15, Osborn Road.

Wigan:
6 Standishgate.

The Ludo Press. 373 Earlsfield Road London. S W.18.